

A  
S E R M O N



Preached before the  
**Court of Guardians**  
OF THE  
**P O O R**  
IN THE  
CITY of BRISTOL,  
A T

*St. Peters Church April the 13th. 1699*

By *Hugh Waterman* M. A. Rector of *St. Peters.*

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TO THE  
HONORABLE  
MEMBERS OF THE  
LEGISLATIVE COUNCIL

OF THE  
STATE OF  
NEW YORK

IN SENATE,  
JANUARY 18, 1890.

REPORT  
OF THE  
COMMISSIONERS OF THE  
LAND OFFICE  
IN RESPONSE TO A  
RESOLUTION PASSED  
BY THE SENATE  
MAY 1, 1889.

TO THE

Worshipful the Governour, and the Deputy  
Governour: To the Assistants and  
Guardians, of the Poor in the City of  
Bristol.

Gentlemen,

\* Samuel

Calverly, Esq.



S by the Gift of a

Worthy Benefactor,\* I

was called to Preach

this Following SERMON; so by the Importunity  
of those that Heard it, was Urged to Publish it :

I am very sensible of the Meanness of the Performance,  
and therefore was very unwilling to venture it abroad  
in this Censorious and uncharitable Age.

I was indeed pressed with one considerable Motive,  
~~that it might be an Encouragement of those great~~  
Undertakings, that are now in Agitation; were I  
satisfied of this, I would freely hazard the Censures of  
the World: for I must allow the Business you are  
Prosecuting to be of great Moment, and highly for the  
Interest of this City.

NOW, whether the Publishing of this Discourse, may  
any ways conduce to this purpose, I know not; but since  
you are pleased to think so, I have resolved to submit to  
your Pleasure, not doubting, but you will be so Candid  
and Ingenuous, as to pass by the Imperfections of it; and  
so kind to Accept it as a Token of Gratitude and  
Respect from

Gentlemen;

Your most Humble Servant,

Hugh Waterman.



*Titus* ii. The latter Part of the xiiij ver.

*Zealous of Good Works.*

The whole Verse is thus,

*Who gave Himself for us, that he might  
Redeem us from all Iniquity, and Purifie  
to Himself a Peculiar People, Zealous of  
good Works.*

**T**H E S E Words were Spoken  
(as you may observe, from the  
preceding Verse) concerning the  
great God, and our Saviour Jesus Christ;  
and the Design of them, is to instruct us in the  
great End of his Coming in the Flesh, and of his  
Delivering up Himself to a Shameful Death;  
'twas that he might Redeem us from all Iniquity, and  
Purifie

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*Purifie to Himself a Peculiar People*, that is, that he might Ransom us out of the Power of Sin, and make us in an Eminent manner Pure, Pious, and Holy; but this was not all; he Expected and Required that we should manifest our Progress and Advance in Vertue, by our *Zeal in Good Works*: He gave Himself for us, not only that we should be Redeemed from Iniquity, and Purified as a Peculiar People, but that we should be Zealous of Good Works, for when all is done, 'tis Action that is the Perfection of Vertue, and 'tis Zeal that is the Principal Ingredient of those Vertuous Actions, that shall Recommend us to the favour and Esteem of God.

TO press therefore in some measure this *Zeal for Good Works*, is what I Design from these Words of my Text, in Discourfing on which I shall pursue this plain and Easie Method.

First, I shall give an Account what we are to understand by *Good Works*.

Secondly, I shall shew wherein the being *Zealous of them does Consist*.

Thirdly.

*Thidly*, I shall propose some Motives, or Encouragements to Engage our *Zeal* in the Prosecution of them.

*First*, To give an account what we are to understand by *Good Works*.

*B Y Good Works*, I understand all those Actions of Humane Life that are any ways conducive to, or promotive of *Goodness*; and these are so various, that I cannot pretend at present, so much as to name them, but they are reducible to these Two Heads: They are either, *First*, such as more-immediately concern *God*; or *Secondly*, they are such as more immediately concern *Man*. Tis true, the Words of my Text may be considered in reference to both: but because the Occasion on which I am called hither at this time, does require me more particularly to consider those *Good Works* which concern *Man*, that is, those whereby we become Useful, and Beneficial to one another, I shall confine my Discourse to these alone, and endeavour to give you an Account of such only of them, as seem most worthy at this time of your Care and Prosecution.

*First*, What I would recommend as a *Good Work*, is the having a tender Regard to Mens *Worldly Necessities*, and the affording them *Suitable Relief*.

*G O D* has been pleased to deal very Differently with the Children of men, to Exercise them with diversity of Conditions, and Circumstances; some he suffers to Triumph in Greatness and Plenty, while others are Debased to Meanness and Poverty: Some he allows to be Cloathed in Purple, and Fine Linnen, and to fare Sumptuously every day, while others are almost destitute of Covering, and have scarce Bread to supply their Craving Appetites: To some he vouchsafes the comfortable Enjoyment of a Healthy Constitution, while others are Perpetually Languishing under an Heavy Indisposition: To some again he gives the Happiness of a joyful Liberty; while others are Confined under a Miserable Captivity: Thus various is the state of Mankind, nay, much greater variety than all this is Daily visible among them.

and

A N D now, if we would be Promoters of *Good Works*, we should give Signal Instances of it, in Compassionating the Necessitous, and extending our Care according to our Ability, for their Comfort and Relief: so that should we find any Groaning under Captivity, it will become us to Contribute to their Freedom; if any under Oppression, we should be ready to Succour them; if any in Danger, we should do well to Rescue them: We should take Care of such as are Sick, Help the infirm, Feed the Hungry, Cloath the Naked, Comfort the Comfortless, Visit the Fatherless and Widow in their Affliction: In short, we should as we have opportunity, do Good unto all that may be supposed to stand in need of our Help and Assistance. •

WE Should according to our Capacity Transcribe that Brave, and Generous Pattern of *Good Works* Holy Job; 1 ( says he ) Delivered the Poor that Cried, and the Fatherless, and him that had none to help him: the Blessing of him that was ready to perish came upon me, and I caused the Widows Heart to Sing for joy. I was Eyes to the Blind, and Feet was



to the *Lame*; I was a *Father* to the *poor*, and the *Cause* which I knew not, I searched out; I Brake the *jaws* of the *Wicked*, and Plucked the *Spoil* out of their *Teeth*, Job. 29, 12, 13, 15, 16, 17. If I have withheld the *Poor* from their *Desire*, or have caused the *Eyes* of the *Widow* to fail; or have eaten my *Morsel* my self alone, and the *Fatherless* hath not eaten thereof, if I have seen any *Perish* for want of *Cloathing*, or any *Poor* without *Covering*, the *Stranger* did not *Lodge* in the *Street*, but I opened my *Doors* to the *Traveller*, Job. 31. 16, 17, 19, 32. Such was Job's Behaviour, so Full of *Goodness* towards the *Afflicted*, and *Miserable*, and if we Labour to imitate his Example according to our *Powers*, we cannot but be thought *Promotive* of *Good Works*.

Secondly, Another thing I would recommend as a *Good Work*, and worthy of our *Care* and *Endeavour*, is the *Contriving* and *Encouraging* *Employment* for the *Poor*.

This I take to be a most prudent, and excellent *Method* of Consulting their interest, & *Advantage*, much beyond the common course of down-right  
Relieving

Relieving them: for by Dispensing of an *Alms* to cure their Hunger, or by Furnishing them with Cloaths to Cover their Nakedness, or by sending a *Cordial* to Relieve their Drooping Spirits, we only divert the present Craving, and Pinching Necessities of our Poor Neighbours, which will in probability, shortly return on them, and be as Severe, and Oppressive as ever: the Comfort of an *Alms* cannot last long; the Strength of a *Cordial* will soon Expire; and even the Cloaths wherewith we hide their Nakedness, will quickly Decay and consume; and where then will our Poor Neighbours be, but just in the very Condition we found them?

*WHEREAS* if we Contrive and Encourage them in an Imploy, we lay the Foundation of a *Durable* and *Lasting Relief*; we do in Effect Daily Feed, Daily Cloth, and Daily Communicate to their Necessities, by which means they are Comfortably Supported; and not only so, but in a great Measure delivered from those troublesome, and tedious, as well as Scandalous attendances

dances, they are forced to pay to their Brethren.

NAY, this is not all, they by this means become the Instruments of the *Publick Weal*, for what is it that makes a Nation Flourish like *Industry*? what Advances its Power and Greatness like an Universal Application to Labour? indeed I find it observed, that there never was any Flourishing Kingdom, or Common Wealth, where their Law makers and Magistrates have not taken care, that all Men should be Employed in some Honest, useful Calling, and be Industrious in it: This is one thing that has undoubtedly conducted much, to the raising our Neighbour Common Wealth to its Height and Grandeur; they have little of their own, but by their Diligence, and Industry, they have brought home the *Riches of the World*; and have made a Place that is Barren of all things, to be the Store House of these Western parts of it. Tis (as the Wiseman Speaks) *the diligent hand that maketh Rich*; so that as far as we contrive for the promoting of this; so far we shall consult the Happiness and Prosperity of our native Country; and Certainly in so doing, we cannot but be thought the Instruments of *Good Works*.

But

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*The Court of Guardians, &c.* 9

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**BUT** some may suggest, what if we are concerned among such as cannot Labour? what if they are Disabled by Age, or Sickness, or Lameness, or any such like unhappy Accident?

**T O** which I Answer, where this is the Case, a constant Supply will be the best, nay, the only *Good Work*; and really where we meet with such Objects, we ought to have a very tender Regard for their Sad and Deplorable Condition: for 'twill in plain Terms be a piece of Cruelty, as well as Mockery, to Command them to Work, who, perhaps have scarce Leggs to Move, or Hands to Labour; or if they have, are destitute of Strength, sufficient to secure a Livelihood: this would be much like the Charity of them in *St. James*; who meeting with a Brother or Sister Naked and Destitute of Daily Food, should say, *Depart in Peace, be you warmed and filled, notwithstanding they give them not those things which are needful for the Body, Jam. 2. 15, 16.*

**BUT**, what if we are Concerned with those that will not Work? the Apostles Rule is, *Let them*  
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not Eat, 2 *Thess.* 3. 10. And truly, I cannot think that he who Relieves such as are Lazy and Idle, and make a Trade of Begging when they are Capable of Earning their Living, are, by any means Promoters of *Good Works*. Give me Leave to observe to you the Judgment of that Great, and Good Divine Bishop *Sanderfon* on this point; Who Speaking of Idle, Wandring Beggars, tells us, 'They ought not to be Relieved: and adds; I dare say, he that Helps one of these Sturdy Beggars to the Stocks, and the Whip, and the House of Correction, not only deserves better of the Common Wealch; but doth a Work of greater Charity, in the Sight of God, than he that helpeth him with Meat, Money, and lodging: for he that doth that, Corrupteth his Charity with a double Error, First, He Maintains and Encourages him in idleness, who, if none would Relieve, would be glad to do any Work, rather than starve: and Secondly, He disables his Charity, by Misplacing it, and unawares Robbeth the Poor, while he thinks he Relieves them.

I F then we are concerned with any Poor  
that



that are Disabled, we shall do a truly *Good Work* in affording them Present and constant Relief; but if we are Concerned with those that Can, and will not Labour, we shall do a *Good Work*, in Denying them Relief, and commanding them to the House of Correction: but if we are Concerned with those who can and will Labour, we cannot do better then to contrive for their Employment:

AND because it often happens that not only particular Persons, but whole Families are Reduced to Poverty, and so become Objects of our Charity; we shall be highly Promotive of *Good Works*, in providing *Work-Houses* to receive them: for by this means, they will be accustomed to Labour, and Industry; and the Habits of Idleness, and Debauchery ( wherewith the Youth among the Poorer Sort, are Miserably Infected ) will be prevented; and they may hereby become useful instruments of a society: even these Ignoble Sprouts, if Carefully Cultivated, may grow up into great Trees, and Spread into mighty branches, and become a Shadow and Shelter to their poor Brethren; they may bring

Wealth and honour to themselves and families; and by their Generous Benefactions too, become Great Encouragers of Industry to Posterity.

U P O N which accounts, I cannot but think, the designs that you ( Gentlemen ) have now in hand, to be fit objects of Encouragement; and that those who are able, would do a truly *Good Work*, in Contributing to the Perfecting of them; and that they who have extended their Liberality, deserve well of their Country, and ought Highly to be Esteemed for *their Works Sake*.

*Thirdly*, Another thing which I Cannot but recommend as a most Excellent *Work* (and 'tis more Particularly my province to take notice of it to you) is the Contriving, that such poor as shall be placed in these Houles, be instructed in matters of Religion.

T I S indeed a Noble and a Generous Charity, to contrive so well, and to Encourage so far the provision for the *Poor*, and more Particularly for the *Younger* part of them: but  
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in my Opinion, will be yet a more Noble and Generous Act, to study some Method for their instruction in Christian Knowledg : for by this means, you will consult the interest of that better part of them, their Immortal Souls : they have Souls to be saved as well as you ; and the Redemption of them cost as Dear as yours ; for they were Purchased with the same most Precious Blood, and is it fit then that they should be Slighted or neglected any more then your own, Especially Since they are committed to your Peculiar Charge ?

*BUT* besides, by taking care to have the Youth Especially, well instructed in Religious Matters, you will very much contrive for the Peace, and Welfare of the State : for if we were all carefull to Sow in the Minds of Youth the Seeds of Vertue, and Truth, before the Seeds of Vice and Errour have taken root, there would grow up such a Large Crop of Goodness, as would make our Nation Flourishing and happy : for where ever Religion Prospers, it will certainly make Men better : better Governours

nours, and better Subjects ; better Fathers and better Children ; better Masters, and better Servants ; better Guardians, and better Pupils ; better in all Capacities, and Relations ; and whilst it is thus, it cannot but have an influence on the whole Kingdom, and so make that the better too.

BY contriving then for the instruction of those Children which shall be committed to your care; you will do a most Excellent work ; may God put it into the Heart of some Generous Soul to become a Benefactor on this Occasion. but now I Cannot think it enough in this case just to to Learn them to Read, and to repeat a Catechism ; tho this may be of advantage ; but they should be made to understand the Fundamentals of the Christian Religion ; and if they were once thoroughly instructed in these, it would scarce fail of influencing them thro the whole Course of their Lives : and this we are Encouraged to beleive from that observation of Solomon *Train up a Child in the Way he should goe and when he is old, he will not depart from it* Prov. 22. 6.

Thus

I H U S I have Shewed you in these three Particulars; how we may be promotive of *Good Works*, I shall instance in no more but proceed,

Secondly, to Enquire wherein the being Zealous of them does Consist,

NOW the being *Zealous of Good Works*, may be supposed to imply, more Especially these Following things.

First that we apply our selves to the prosecution of them with cheerfullness.

*ZEAL* imports an earnest and vehement desire after things; and this we must not pretend to, unless we are disposed readily and freely to pursue them, so that if we set upon the prosecution of *Good Works*, this must be the temper with which we ingage in them; we must not act in this affair *grudgingly*, or out of necessity; we must not be driven as it were by force and Compulsion, for this will bespeak us to have very little of true *Zeal* in our Hearts.

Tis



TIS plainly the temper of a great many not to be wrought on to do good, but out of Fear, or Shame, or Importunity, or some such like Principle; they may Perhaps Sometimes afford the assistance both of their Persons, and their substance for the benefit of the poor; but then 'tis almost wrested from them by a sort of violence: they are not able to bare the continued assaults of importunate Suppliants, and for that reason consent to become Benefactors to their necessities: or they are ashamed to refuse them, and this puts them upon being helpful: or they are afraid of feeling some ill Effect of their uncharitableness and therefore hearken to their Complaints: where this is the case there is a great defect of Christian Zeal; for they that are inspired with this, will freely and Cheerfully set themselves to the Work; they will not grudge a reasonable Expende, Either of Time, Labour, or Money, so they can but be Serviceable to their Distressed Neighbours. and this is the temper that it would well become us to put on, in Prosecution of the affair in hand;

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we should Readily put our Necks to the Yoke; and our Hands to the Plow; for so shall we give great Testimony of our *Zeal*, for *Good Works*.

*Secondly*, if we hope to appear *Zealous of Good Works*, we must close with the Opportunities that offer of Prosecuting them; and if none offer, we must industriously seek them.

Indeed there are very few; that need trouble themselves to hunt for any, for they daily, nay hourly almost occur; let us be as ready to Embrace them; and we shall never be thought defective in our Duty; but if we are not, we shall; and that justly too: for how can we be thought truly *Zealous*, who, when a fair opportunity presents, and ability allows, regard not the doing of good? who, when our poor Neighbours come for Relief, shall put them into ridiculous Expectations, and delay them with frivolous and vain Excuses, saying (as tis in the Prov.) go and come again, and to Morrow I will give thee, when we have it by us? who finding them pinched with Sharp Hunger, and Cold, and

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perplexed

perplexed with greivous Sickness, shall say to them, have patience, *depart in Peace*; how (I say) can such Persons be allowed to have one Spark of *Zeal* in their Souls?

THE case frequently happens; that the affording an opportune assistance to a necessitous Person is a great enhancement, if not a doubling the benefit: Thus for instance a seasonable interposition may many times deliver a Neighbour from a Ruinous and destructive oppression: a seasonable application of a *Medicine* may preserve a Sick body from a Killing Disease: and a seasonable *Alms*, an Hungry soul from starving: and so as to this great and good design in hand of Implying the poor; a Generous gift now may be of double advantage, to what it will another day, because now 'twill be apt to give life to it, 'twill be a Means of putting that great wheel in motion, which when once set on, will without much difficulty be kept going.

I cannot but think, there are a great many well wishers to it, and a great many who resolve to become benefactors, but this they desire to be excused

excused from at present, reserving it for the disposal of their last Will and Testament : but certainly such persons must not pretend to be *Zealous of Good Works* : they cannot be supposed to have an earnest desire to advance charitable designs, who are not willing to see the happy Effects of their Benevolence while they live : 'tis Commonly thought a prudent course (I am sure 'tis a course that will bespeak our *Zeal*) to make our hands the present dispensers of our Charity, and with our own Eyes to see the Management of it.

I would not be thought to discourage Testamentary Charities ; but this give me leave to remark concerning them ; that they ought to be designed to make Compensation for the defects and failures of our Charity while we live, and not to be the whole body of our Charity, or all the good that ever we do in the world : indeed if this be our case we shall hardly deserve the Character even of being good : For David makes it a description of a truly good Man ; that he hath dispersed, and given to the Poor *Psal. 112. 9.* that is (as one comments

‘on these words ) he is a Man that does it  
 ‘while he lives ; not reserves it to the disposal  
 ‘of his last Will ; that unwilling Will, whereby  
 ‘Men would seem to give somewhat when they  
 ‘can keep nothing, drawing to themselves those  
 ‘commendations and thanks, which are only  
 ‘due to their Mortality ; for could they have  
 been Immortal, we should never have seen much  
 of their Liberality : However if they should be  
 Supposed to deserve the Character of being  
 good, they cannot that of being Zealous ; they  
 can never be thought to have any great or Earnest  
 desire of promoting *Good Works*, who never give  
 any Encouragement to them till they die.

*Thirdly*, if we hope to appear Zealous of  
*Good Works*, we must Promote them to the best  
 of our Power and Ability.

**NOTHING** less then a vigorous en-  
 deavour in this affair, will Entitle us to Zeal ;  
 ‘tis a lively active Spirit, that permits neither  
 laziness, nor Carelessness, nor Covetousness, nor  
 any such like Principle to sway and Govern us :  
we must put forth our Strength ; exert our  
power.



power; extend our Substance according to our condition and circumstances: 'Tis not a little pains, a little care, a little expence will excuse, where God has given an opportunity of affording much. He that is Rich must be *Rich in Good Works*; as the Apostle speaks 1 Tim. 6. 18. and he that is full of this Worlds Goods, must like *Doreas*, be full of *Alms-deeds* or else his *Zeal* is nothing.

Some 'tis true have Families to provide for, but yet if God has furnished them plentifully, they must not think themselves excused from contributing toward the Promotion of good designs; for tho they cannot be supposed to spare so much as those who are freed from the obligations of a family, yet something they should do, if they will discharge their *Zeal*: tho they cannot give enough to build a house of Charity, yet they may contribute towards the building or repairing of one: tho they cannot lay'in a stock to employ the Poor; yet they may afford a gift towards it: Something (I say) according to their Ability they ought to do, if they will be *Zealous*.

However

HOWEVER there are a great many in the World, who are advanced to great Estates and have no Children to inherit; who (in the Psalmists Expression) have heaped up Riches and cannot tell who shall gather them: now these cannot Express their Zeal, but by a Plentiful Effusion of their Substance: they must Bleed freely, and they will too, if they are thoroughly warmed with a Zeal for Good Works.

Fourthly, if we pretend to be Zealous in this case, we must Endeavour to persevere in them, and this we must do even in Defiance of all opposition and discouragement.

TRUE Zeal is not like Herods Devotion, who sometimes heard John Baptist gladly, but soon after Beheaded him; it is not a sudden motion; a Hot Burning Fit, which is immediately succeeded by one as Cold: but 'tis a Regular, constant, and Warm Application of our Endeavours to the Prosecution of Vertuous Actions; it is what will (if countenanced and Encouraged) Engage us in the continued exercise of Good Works

*Works*: yea 'tis what will inspire us with Courage and Resolution, to Encounter all Opposition and Difficulty:

TO that pass is the World now come; that a Man cannot appear Briskly for the cause of Religion, or indeed for any act of Goodness; but he will meet with a great many obstacles; That Enemy to all goodness the Devil, not only goes himself up and down in the Earth, with his Roaring voice to affright Men from their Duty; but has also, his Agents among us (I mean Creatures in our Shape) to promote this his Evil design; so that when-ever any Person, or Society, are engaged in any useful or Beneficial undertaking, 'tis a great Chance, but they meet with violent opposition from one hand or another.

THERE is commonly a great deal of Malice, and Envy, and Hatred among Men, which Encouraged by the Suggestions of the evil one will be apt to find out somewhat to discountenance Good Purposes, and if nothing can be found to afford a just accusation, then their Inventions

Inventions are put to Work, to Forge something, that shall Either reflect on the design it self; or the managers of it. I Suppose there are few here, but have Experimented this truth.

NO W 'tis certainly a very 'grating consideration to think, that we must be abused, purely because we make it very much our Business to be useful to our Generation; because we spend much of our time, pains, and Substance too, for the benefit of our Brethren: but yet if we are inspired with a true *Zeal for Good Works*, we shall be little discouraged by such attempts: 'tis not the scoffs and harsh Censures of others, that will cause us to flag and grow cool in our duty: Opposition to *Zeal* is very often like wind to the Fire; it helps only to fan, and so irritate the flame; May it be so here. May all that are engaged in this good design for the Poor, be invigorated by so Earnest a desire to promote it, that the discouragement in the way may never disturb them: may they proceed in it with care and caution; may they manage it with Circumspection; because there seem to be those, that Watch for their Halting.

Thus

T H U S I have given an Account, what we may suppose more Especially Implied in being *Zealous of Good Works*; that it Supposes us to apply our selves to them with Cheerfulness; to take all convenient Opportunities of Prosecuting them; to Exert our utmost Power and Ability upon them; and to Charge thro all Difficulty and discouragement in the managery of them. I come now to the

*Third*, and last Particular, which is to propose some Motives and Encouragements to Engage our *Zeal* in this Matter; that is to make us *Zealous of Good Works*.

*First*, one Encouragement to this, may be the Great Pleasure and Satisfaction, that will attend such, as are truly *Zealous* of Prosecuting them.

T H O there may be some Expende of time, Labour, and Substance, in a Vigorous pursuit of *Good Works*; yet this will bring in so large a return of Pleasure and Satisfaction, that there will be little cause to grudge the Expende; for

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he that refreshes other Men by his kindness and Benignity, does with the same hand, let in streams of Delight into his own Soul; he that Relieves anothers Necessities, eases his Pain, or cures his Disease, or Vindicates his Reputation, or preserves his life, or Contrives means for his happy Support, he ( I say ) that is Instrumental in such good Offices, must have an overflowing joy in his mind.

**B**U T perhaps among the Pleasures of doing good to the Necessitous, there will be none more affecting, then that of taking care of Poor Children, and Educating them to Labour and Virtue: tis among the Generality of Mankind a great Satisfaction, to see the Fruits of their care even among Inanimate Creatures; they rejoyce to see the seeds they sow, Thrive and Prosper; and to see the little Plants that they set abroad, come to Perfection; and to see the Trees that they have Grafted, grow up and bring forth fruit: and how great, how ravishing must that joy be, which shall spring, from Seeing Children that have been the Objects of their care and Charity, become Men of Virtue and Renown?



I know there are those, who hope to find a Great Deal of Joy and Pleasure in their Brutish Gratifications, in Indulging their loose Appetites, and Satiating their Revengful desires and such like Practises; but they Generally see themselves Miserably mistaken; some Transient Delight they may perhaps feel; but 'tis so very short, and Commonly so Bitter in the Issue, that there is little reason to value or esteem it as a Pleasure. But for those whose designs are bent on, and whose Endeavours are Actually engaged in *Good Works*, they will Feel a true and lasting Satisfaction; they will in the very act be highly pleased and not less in the consequent Reflection on it: Nay the Memory of their past services for the good of their Brethren will be extremely comfortable, and will always give a very sensible and lively Pleasure to the Soul.

THIS then is one encouragment for us to be *Zealous of Good Works*.

A *Second* is this, that we shall hereby Establish

blish a good Name, and make our selves Honourable and Glorious in the World.

WE are generally very fond of a good Name, very desirous of securing a fair Reputation, and Esteem among Men, not only while we live, but after we are Dead: and can we take a more Effectual course for it, then by becoming *Zealous of Good Works*? perhaps we cannot: however we may be well satisfied, that this is what will give us a good and lasting Reputation, make us esteemed as long as we continue in this World, yea and after we are gone out of it: this is what will Embalm our Names to Posterity; make the Memory fresh and sweet many Thousand Years after Worms have destroyed our Bodies, and perhaps our Prodigal Heirs have Consumed our Estates.

WE (I know) commonly hope to Establish our Fame, and to advance our Honour by Wealth and Power; but without *Good Works* they will prove very useles Engines to this purpose: For *first*, As to Wealth, there is very little Esteem

Esteem that can belong to those that are Possessed of it, if they are destitute of true *Zeal for Good Works* : they may indeed wear the Badges, and bear about the titles of Honour; but they will find very little true Esteem or Value in the World, if they have Nothing else to shew for it : 'Tis the unhappiness of a great many that are Vastly Rich and Wealthy, not to have Hearts to make use of this Blessing; no, not for their own comfortable support; But if they can afford themselves the enjoyment of it, they commonly take a good care that no body else shall be the better for it : They will neither give to those that want, nor lend to those that will Borrow; they will be neither kind to Neighbours; nor Hospitable to strangers; they will be neither encouragers of Charitable designs among their Brethren, nor so much as Natural to their own flesh and Blood, their Children. Now when we find Men of this Carriage in the midst of a Plentiful Fortune, we seldom think them worthy of any Honour or Esteem : No, they are thought so far from this that they are allowed to deserve nothing but Contempt and scorn, and to become the objects of all good Mens Indignation : and indeed

indeed they commonly do live unrespected, die unlamented, and their Names like their Bodies doe stink and Rot.

A N D Secondly, as for Power, there is little Honour will attend them that are advanced to it, whilst in their Zeal for doing Good, they are basely Remiss: For tho by their very Posts, they may command some respect among their Inferiours, and particularly among those who have a necessary dependance on their Authority; yet they will find very little true Value or Esteem any where, unless they make their power, some way or another serviceable to Good Works. If therefore (as 'tis sometimes seen) these Men of Power shall be Influenced by self-interest, mind little beside the Advancement of their own Private Affairs: or if they shall be governed by fear, and so dare not do a Generous act for the Comfort of the afflicted; or if they are Lazy and Idle, and will not give themselves the trouble of being helpful to the Distressed, where this is the behaviour of this sort of Men, they will find little respect in the World: Nay, so far will they be from it, that they will certainly find themselves the marks of reproach and infamy  
they

they (like the others) will live in contempt, dye in dishonour, and be no more Remembred but with Hatred and Scorn.

THEY then that would make their Wealth or Power instruments of Honour, must take care to make them Instruments of *Good Works* : this is the way Effectually to secure a *Good Esteem* : and the more *Zeal* they shew for these things, the higher they will mount on the wings of *Fame* : How-ever they will certainly be Loved, Valued, and Admired while they live ; and when they are dead, they will be Remembred and Praised ; their names will be Registered in the Records of Honour, and both the present and future Ages conspire to make them Glorious : and this is what we are assured from the Psalmist ; who in *Psalm*. 112. 6. tells us, that the *Righteous* ( that is the Charitable ) shall be in Everlasting Remembrance.

This then is Another Encouragement to make us Zealous of *Good Works*.

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THE Third and last which I shall take notice of is this, that it will highly conduce to our Interest.

NOW, the interest that a Man has to prosecute is two fold, Temporal and Eternal. so that he who becomes a Zealous Promoter of Good Works will take an Effectual course to secure both.

First, to secure his Temporal Interest.

THIS indeed may seem strange to some Persons, but it must be only to those who are either Strangers to the Scriptures, or so much infidels as not to believe them: for if we read and Believe the Scriptures, we shall find abundant Reason to Embrace this Truth.

THE Proph. *Isaiah* Chap. 58. V. 10. 11. teaches us thus: *that if thou draw out thy Soul to the Hungry and satisfy the Afflicted Soul, then shall thy light rise in Obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and Satisfie thy soul in drought, and make fat thy Bones:*  
and



and thou shalt be like a Watered Garden, like a Spring whose Waters never fail. The Wise Man tells us, that he that hath Pity on the Poor lendeth to the Lord; and that which he Giveth, will he Pay him again. Prov. 19. 17. Again he Exhorts thus, Honour the Lord with thy Substance, and with the first Fruits of thy Increase, so shall thy Barns be filled with Plenty, and thy Presses shall Burst out with new Wine. Prov. 9. 10. And to the same purpose speaks our Saviour, Give and it shall be given to you, good Measure, pressed down, and running over shall Men give into your Bosom: for with the same Measure that you mete withall, it shall be Measured to you again. Luke 6. 38. And the Apostle tells us, That he that Sows Sparingly, shall Reap Sparingly; but he that Sows Bountifully shall Reap Bountifully, 2. Cor. 9. 6. that is, the more Liberality a Man shews on these Occasions, the greater Advantages he will Receive from God, Now 'tis of Temporal Advantages the Apostle here speaks, according to the Observation of the Learned Dr. Hammond. however if all this be not sufficient to Establish our Faith, that is to convince us, that we shall secure our Temporal Interest by our Good Works, I shall add that which we are taught, Deut. 15. 10.

Thou shalt surely Give unto thy poor Brother, and let not thy Heart be Grieved, when thou givest to him, (that is, when thou givest him those Things that his Necessities call for) because that for this thing the Lord shall Bless thee in all thy Works, and in all that thou puttest thine Hand unto. And I shall likewise remark unto you, the Experience and Observation of Holy David, who in Psal. 37. Declares, *I have been Young, and now am Old, yet have I not seen the Righteous, that is, the Charitable forsaken nor his seed Begging Bread, v. 25.* And now, I hope there is no Body ( I mean no Christian, no one, who Believes the Holy Scriptures ) will doubt of the Security even of his Temporal Interest, in the Prosecution of Good and Charitable Works; for they that are convinced of the Truth of the one, may very well depend on the certainty of the other.

**BUT**, Secondly, We have a far higher Interest to Pursue than this, which is our Everlasting Happiness; and this we shall very much consult by being Zealous of Good Works.

**SO** says our Blessed Lord, *He that for my sake shall leave House or Lands, shall, in the World to Come, Inherit Everlasting Life* Mark, 10. 29. 30.

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Now, he that Settles any Estate, or Devotes any sum of Money to Charitable uses, to the Encouraging, or Employing any of the Poor Servants of Christ, whereby they may get a Livelihood, may well be allowed for Christs sake to leave and forsake it ; and if so, he must according to Christs Doctrine, become Entitled to the Reward of Eternal Life : Farther, They that thus expend any of their Substance, are said in Scripture, *To make themselves Bags which wax not Old. to lay up a Treasure in Heaven, which fails not. to make themselves Friends, which will Receive them into Everlasting Habitations. to lay up in store a good Foundation against the time to come, that they may lay hold on Eternal Life.*

B U T if all this will not Weigh, I shall beg you to Consider, that upon our Behaviour in respect to this matter, will our final Sentence at the Day of Judgment, be Chiefly Founded : so that if we have been unmerciful, or uncharitable, destitute of all Zeal for Good Works, we must expect that Dismal Sentence of Condemnation, to hear our great Judge Denounce, *Depart from me ye Cursed into Everlasting Fire,*

prepared for the Devil and his Angels: For I was an Hungred, and ye gave me no Meat: I was Thirsty, and ye gave me no Drink: I was a Stranger and ye took me not in: Naked and ye Clothed me not: Sick and in Prison, and ye Visited me not. but if we have been Merciful and Charitable, Zealous Promoters of Good Deeds, we shall hear that Comfortable Sentence, of, Come ye Blessed of my Father, Inherit the Kingdom prepared for you, from the Foundation of the World. for I was an Hungred and ye gave me Meat: I was Thirsty and ye gave me Drink: I was a Stranger, and ye took me in: Naked and ye Clothed me: I was sick, and ye Visited me, I was in Prison and ye came unto me. Math. 25. 'Tis true, Christ is in Heaven, and so out of the reach either of our Care or Neglect, but in as much, as we are either Kind, or Unkind, to the Poor Members of Christ, it will be Esteemed as done to Christ Himself, in as much as ye did it unto the least of my Brethren, ye did it unto me, v. 40. 45. Hence then, you see the Weight of the sentence depends upon our regard to Good Works: and that we must be Zealous for them, if ever we hope to be Instated in Glory and Immortality.

A N D now, if we would give our Selves  
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the Trouble, of Collecting these Considerations together, Namely, That the being Zealous of Good Works, is what will afford us great Pleasure and Satisfaction; will conduce much to the Establishing our Good Names, and Reputation; and will be highly Promotive, not only of our Interest in this World, but in that which is to come; if ( I say ) we would seriously weigh all these Considerations, we could not want Encouragements, to Good Works.

*And now to Conclude,*

HAVING given an Account of some Works, that may justly be thought Good and useful to Mankind, and likewise shewed what the being Zealous of them, may Require us to do; and also, what great Encouragements we have, to become thus Zealous, I shall only, in a Word or two, Exhort the Practice and I have done.

AND now to whom must I apply my self on this Occasion, but to you ( Gentlemen ) whom God has Blessed, with Plenty, and Stored with a Multitude of Riches: however, to you chiefly I shall beg leave, to recommend the Duty I have been pressing, and in Order hereunto, shall bespeak every one of you in the Words of the son of Sirach,

*Sirach, Give unto the most High, according as he has Enriched thee, and as thou hast gotten give with a Cheerful Mind :*

AND I have great Reason to hope, my Address will not be in vain, because I speak to Persons, that have already given great instances of their Zeal for Good Works, in the Care, Pains, Attendance, and Expence they have been at, to promote the Design in hand : but I have farther hopes of Success, in that I speak to an Order of Men, who have been always well Disposed to Charitable Designs : For (as a late Excellent Author has Observed) to do Right to the Trading World, there is no Rank or Order of Men in the Kingdom, that are more sensible of the Duty of Charity, and none more Inclined and Disposed to it ; none that give more Eminent Proofs of it while Living, or leave more Glorious Monuments of it behind them.

SOME, perhaps may fear, that their Money will be lost or swallowed up in Rubbish and Ruines, but they have more Reason to hope, that it will not only be laid up in Safety and Security, where neither Moth nor Rust shall Corrupt, nor Thieves break thro' and Steal, but that it shall be laid up so, as that it shall spring forth to their present Advantage



Advantage: A short time (I am apt to believe) will shew them the Fruits of their Benevolence, and give them the Satisfaction, of Receiving their own with Usury.

HOW-EVER, if they find it not this way, that is, if they find not a Return of their Benevolence, in the Lessening their Charge, ( as I see little Reason to doubt ) yet they will some other way; for God will Bless and Prosper them in their Affairs: Bless them at home, and Bless them Abroad: Bless them in their Shops, and and Bless them in their Ships: and at last give them a Comfortable Enjoyment of the Works of their own Hands; all which must be an abundant Recompence of their *Good Works*.

BUT in case they should fail of this, they may expect, that their Reward will be great at the Resurrection of the Just; then all the Labour and Expence they were at, for any of the Members of Christ will (as I have already Observed) be Esteemed, as done to Christ Himself: and such God will not fail to Recompence, by Securing to them, the inexhaustible Treasure of Heaven; by admitting them to his Presence, where  
there

(there is fulness of Joy) and to his Right Hand, where  
 there are Pleasures for evermore.  
 O which Happiness, God of his infinite Mercy  
 Conduct us all, for the sake of Jesus Christ, to whom  
 with the Father and the Holy Ghost, be all Honour  
 and Glory World without End Amen.

# FINIS.